

Psalm 7

Last time in Psalm 6 we saw David hit a new low point in his life, where the persecution of his enemies was having such an effect on him that his health and sight were deteriorating. He was growing weak, and all he could do was weep and cry before God, asking him to come to his rescue more urgently, asking him how long he is going to wait, because David can't take this too much longer.

And we saw in the last few verses that David received his answer there. He was assured that he had gotten God's attention, and that his petition would be fulfilled. And so he then asked for God to sore vex all his enemies, just as they had sorely vexed his soul.

And even in the first verse of Psalm 6, David spoke of the LORD's anger and hot displeasure. And so when David described the persistent wickedness of his enemies in Psalm 5, he said that it was going to displease God, and it did. God was hotly displeased. And seeing God's anger, David cried out once more in Psalm 6, making sure that he was in God's mercy, that that wrath wasn't going to be poured out on him. And he received that assurance.

And so now in Psalm 7, we're going to see what the pouring out of that wrath will look like. What it will look like when God chastens and rebukes David's enemies in his anger and hot displeasure.

And today we're going to see another confirmation that these Psalms relate to these events in David's life. This is another Psalm like Psalm 3 that tells us what was happening to David when he wrote it. So this will tie things back into David's life so that we don't lose sight of what is going on here.

Title

Now first note here how it says that David sang this song to the LORD.

The last few Psalms David has directed to the chief musicians for different kinds of music on different kinds of instruments, for them to put them song. But in this case it tells us that David sang this Psalm himself.

SHIGGAION

And it says "Shiggaion of David."

And so that's another technical term. And it is thought to mean a dithyramb — passionate poem, rambling poem.

Because it is derived from the same root Hebrew word that is translated as: go astray, deceive, err, be ravished, sin through ignorance, wander.

And so a rambling poem, maybe, a wandering poem.

And interestingly this is the only Psalm where this term is used. This actually the only place in the Bible where this word is used. The only other place is in Habakkuk chapter three, where it uses a different variant of the word: "A prayer of Habakkuk the prophet upon Shigionoth."

And both this Psalm and Habakkuk 3 just so happen to be about the same things. But let's not get ahead of ourselves here.

CUSH

Now, it says that David sang this psalm "concerning the words of Cush the Benjamite."

And so David was singing this psalm in regard to a Benjamite, a man who was an Israelite from the tribe of Benjamin.

And there are different Benjamites who are mentioned in scripture, and some different ones that lived during the time of David. Saul was a Benjamite, for example.

But there is nowhere in the Bible that it talks about a Benjamite named Cush. This is the only reference.

Now, there is someone named Cush in the Bible, but he's not a Benjamite. He was one of the sons of Ham, the son of Noah.

So the Bible must have made a mistake, right? It didn't tell us about this man anywhere so that we could understand what this psalm is talking about.

Of course I couldn't accept that, so I looked up what the name Cush meant, thinking maybe that would give a clue.

But I hit a dead end. I looked in my Strong's concordance, and Strong doesn't give a meaning for the word Cush. Because you know what? It isn't a Hebrew word.

He says that it probably has a foreign origin. This is a foreign word.

But maybe that is a clue. I mean, isn't it strange that an Israelite has this foreign name?

Somebody named their son after the heathen, using a foreign word?

So I thought about that, and I came to a conclusion: I don't believe there ever was a Benjamite named Cush. I don't believe any Israelite, with their dedication to their heritage, ever named their son Cush, ever gave their child a foreign name like that.

I mean, think about. At this time, for us to be talking about a grown man having this name, he'd have had to have been born during the time that Saul was reigning over Israel.

And so he'd have been born when the tribe of Benjamin was as Israel as you could get. They were the ones from the tribe that ruled the whole nation.

And so there is no way, given family pride, and national pride, that a Benjamite was going to go and name their son after some obscure foreign people. That just doesn't make any sense.

So how does David come to call this Benjamite Cush here?

Well, you see, God has inspired David to use this name here, to make a point.

God is using this name derogatorily. He's calling this man by the name of God's enemies. By the name of the heathen, by the name of those who have no part or inheritance in Israel.

Because this man is being counted among God's enemies, and he's not going to have any part or inheritance in Israel.

This man is one of David's enemies, who is going to end up being destroyed.

And there are actually several different Benjamites who opposed David.

But it gives us some clues here about who this is, because in this Psalm it implies some things that they must have said about David.

And when we start to look at the things that we can glean from this Psalm, the man who best fits the description is Shimei.

And here is the account of David's encounter with Shimei, which took place when David was fleeing out of Jerusalem from Absalom:

First I want to look at how the story of David and Shimei is prophetic of Christ and his sufferings. Because there are a lot of parallels there:

2 Samuel 16:5 And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came.

And so this man was a Benjamite, he was from the house of Saul.
And so he was somebody who may have had some power or influence or wealth in the old kingdom, or at least was jealous for his family.

*So some of the people of Israel would curse the LORD's anointed.
And the chief priests and the leaders of the Jews certainly did do that to Christ. They said many horrible things about him, and even the very way that he was put to death, being hung upon a tree, was designed to bring a curse to his soul.
And so just as this man, this Benjamite, who had ties to the prior order and the old kingdom, those that were rejected from building the kingdom would attempt to take it from the heir, God's chosen.*

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left.

And how many times did those men seek to stone Christ?

7 And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial:

8 The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man.

9 Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

*So those on the part of the LORD's anointed would seek to smite off his enemies' heads.
Just as Peter did when he smote a servant of the high priest's, and missed and just lopped of his ear.*

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

But they would be rebuked, just as Jesus told Peter to put up his sword into his sheaf, saying, The cup which my Father has given me, shall I not drink it?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this **Benjamite** do it? let him alone, and let him curse; for the LORD hath bidden him.

God's son, Israel, seeks his life, how much more the Romans?

12 It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.

And God would indeed loop upon Christ's affliction, and requite good to mankind through it.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.

And so his enemies cursed him on a hill, just as Christ's enemies mocked him as he hung on the cross atop Calvary.

14 And the king, and all the people that were with him, came weary, and refreshed themselves there.

*And afterward the LORD's anointed would sleep and be refreshed.
And so as we pointed out in previous Psalms, Christ would sleep in the grave and awake to everlasting salvation.*

And so that is who Shimei the Benjamite is.
Now who is this Cush that he is being called after here?

Genesis 10:6 And the sons of Ham; **Cush**, and Mizraim, and Phut, and Canaan.

So Cush was a son of Ham, the son of Noah. And one of his brothers was Canaan, who was to be cast out before the children of Israel.

7 And the sons of **Cush**; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 And **Cush** begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same is a great city.

So one of Cush's sons was Nimrod, and he founded all of these cities.

And if you know anything about Nimrod, ancient history tells us that he was a very, very wicked man. And these different cities are wicked cities, Babel, and Nineveh, Babylon and Assyria, these are wicked kingdoms that it prophesies against repeatedly in scripture.

Babel, you'll recall, was where God had to come down and confound the languages, and Nimrod the son of Cush was the one who ruled over that area. He may have been integral in the building of the tower of Babel. And even after God confounded the languages, he must have stuck around, and continued in wickedness.

So this is a very unflattering group of people to be associated with.

To call somebody "Cush" would be almost like calling them the devil. You are saying that they are like the father of the kingdoms of wickedness.

And so this Benjamite is being called a horrible name here.

Because you see, he is Shiggaion—he has *wandered* astray. He has erred and followed deception.

And so he is being counted with God's enemies.

And so that gives us background on what David is responding to here in this Psalm. So let's take a look at what David had to say to God about this man.

So now let's take a look at this Psalm itself.

This Psalm set the stage in the title by calling this Benjamite by a foreign name.

And so even though he is an Israelite, he is being counted among God's enemies.

And we've seen this theme again and again in the last few Psalms, reminding us that they are not all Israel which are of Israel:

Romans 9:6 *Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:*

7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

And so it isn't those that are Israelites after the flesh, that are all the children of God.

Just as this man was counted with God's bitter enemies.

But it is the children of the promise, those that trust in God, and look to him to show them good, and honor his chosen Anointed Savior, that are the seed. They are the ones that are counted as the children of God, and the rest are God's enemies, and though they be descended from Abraham and Israel, they will be treated as such.

Now thinking back on last time we saw a distinct relation to the Jews, to Israel, of the prophetic implications of Psalm 6.

And we expected that because in the prior Psalms we've seen it go through God's work with Christ and with the church, and we know that one day his work with the church will be completed, and when the end comes, he will renew his work with Israel.

And we see that again as we enter into this Psalm.

This Psalm is pointing out, that just as when Christ came the first time there was a division in Israel and not all of them accepted their Messiah, there is a danger that at the end some of them will persist in rejecting the Messiah.

And if they do that, they'll be cast out and destroyed, just as many of their brethren were 2000 years ago.

And so we saw them admonished last time not to faint, but to continue coming before their just Judge seeking that He would avenge them of their adversaries.

Because God is not willing that any should perish, but that all should come to repentance.

And so here in this Psalm we see a warning, for any of those who would still oppose Christ. Just because they are of Israel will not save them. If they make themselves Christ's enemies, then they are God's enemies, and they will be counted as such, and be destroyed with the wicked.

And so there is a need for them to continue in the faith, and not faint, lest they become "Cush".

Verse 1

So like last time David begins urgently. He doesn't waste any time getting to the heart the matter.

He quickly points out that he is trusting in God for his salvation. And then he states his petition: that God would deliver him.

And so this is the same thing that David has been asking here. And that he's been heard on. But he feels the need to ask it once more.

And as David points out there that his trust is in God, that reminds us of what he said at the start of Psalm 5:

Psalms 5:2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

And so David had pointed out there how God was his King, and it was to him that he came looking for protection.

And so he again points out that he is trusting in the LORD, his God, to deliver him from his persecutors.

Now last week we ended speaking about prayer, didn't we? Specifically how that Christ urged Israel to pray that God would avenge them.

And here in this Psalm we are going to see just such a prayer.

Now here in this verse David talks about persecution. And he's talked about that before, but he hasn't used the word persecute. But here he calls his enemies those that persecute his soul.

And the church has certainly suffered persecution, and we've talked about that, in prior Psalms, how Christ suffered, and those that follow him likewise suffer.

But you this is also true of Israel. Israel is almost continuously persecuted. And that will only increase in the time of the end, when Jacob's trouble comes upon him.

And so when Christ came the first time, preaching his kingdom to Israel, he talked about that:

Matthew 5:10 Blessed are they which are **persecuted** for righteousness' sake: for theirs is the kingdom of heaven.

And Christ told his disciples right at the start that they would be persecuted, but that they would receive the kingdom of heaven.

And it is important to note there that he is talking about the kingdom of heaven, and not the kingdom of God.

He is talking about the physical kingdom that he came offering, that John the Baptist came to prepare them for, and that they rejected.

And so Christ offered them that kingdom, and it was refused, and could not come at that time. Instead Christ and his disciples were persecuted for righteousness sake, as he said there.

But though it didn't come yet, they still became heirs of the kingdom of heaven.

Because one day Christ is going to return and usher that kingdom in.

And when he does, there is going to be another time of persecution for Israel before that.

But they need to heed Christ's admonition, as his disciples did: "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

And so those Jews that continue in righteousness, that don't faint in their persecution, will receive the kingdom of heaven when he returns at the end of the seven years.

And that is the only way that they can get it. They can't get that kingdom by seeking to earthly, unjust judges to aid them.

They can only get it by seeking to God to aid them, and him sending his Son to bring them deliverance.

And so again, if they oppose the LORD's Messiah, if they side with the oppressors, they'll be Cush, they'll have wandered out of the way and be counted with God's enemies.

They may be promised the kingdom by these men, they may tell them that they will show them good, but it is only those who are persecuted for righteousness sake who will really receive the kingdom.

The others will be as the chief priests and Pharisees who sought to take the kingdom of heaven by violence, and received a violent casting out of themselves from their land.

Now as a side note, when I was thinking about this Cush the Benjamite, I couldn't help but think of the apostle Paul.

You remember, Paul of the tribe of Benjamin:

Philippians 3:5 *Circumcised the eighth day, of the stock of Israel, of the tribe of **Benjamin**, an Hebrew of the Hebrews; as touching the law, a Pharisee;*

And so like this man called Cush, Paul was a Benjamite.

And remember his was originally Saul—which is the name of the man that was rejected from holding the kingdom, when God gave it to David.

And Saul certainly lived up to the deeds of this man of the house of Saul here. He persecuted Christ and the church, just as Shimei persecuted David.

And so Saul of Tarsus was a man who continued to fight against the LORD's anointed, who although he was an Israelite, an Hebrew of the Hebrews, a devout Pharisee from the most strict and conservative religious sect, he was still an enemy of God. He was a Cush.

But his name wasn't changed to Cush. Instead Saul became Paul, by the grace of God through Jesus Christ. He was turned from his wicked ways and began to serve the will of God in truth, but serving Jesus as his Redeemer.

And so in the end there will be some Jews, who like Saul of tarsus, become Pauls, that turn back to God and recognize Jesus as their Messiah.

But any who do not, will be as Cush, and receive God's vengeance for his enemies.

Verse 2

So David fears that he will be slain. He fears that he will be rent in pieces, if God doesn't intervene.

And so again this is an urgent request. David wants to make sure God sees that there is a time constraint here, that if he doesn't deliver David soon, he won't be around to be delivered. It will be too late. And so he once again asks that God would hurry and do it.

Now he says there that his soul would be rent in pieces if God doesn't step in.

And it is interesting to note that this is what would ultimately happen to David's kingdom. It would later be rent in pieces, when his children failed to follow God fully.

And so this is a legitimate concern that David has. He and his kingdom could have been rent in pieces right then and there.

But because David followed God and sought his salvation, God delivered him.

But when his children ceased to follow God wholly, the kingdom was rent in pieces. In 1 Kings 11 it tells of how Rehoboam forsook the counsel of the old men, and so 10 tribes were rent away, and given to Jeroboam.

And that ended up being the downfall of that part of Israel, from that day forward, all that had opposed the seed of David.

Later:

2 Kings 17:20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he **rent** Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

And so David was delivered, but because his children sinned, some of Israel was rent out of the kingdom and they were carried away captive and had none to deliver them.

So there will be those trying to tear the soul of the Jews as a lion.

Now, there are only three passages in the Bible that speak of Israel being torn by a lion. One is in Nahum, the other two are in Hosea.

First let's look at Nahum.

*Now, Nahum is one of the minor prophets, but it is easy to remember what it is about. The word Nahum starts with the letter "n", and it is about a city that starts with the letter "n": **Nineveh**. And so you can always remember that: **Nahum, Nineveh**.*

And in Nahum chapter 2, it compares Nineveh to a lion:

Nahum 2:12 *The **lion** did **tear in pieces** enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.*

So Nineveh is compared there to a lion. And it's talking about what they did to Israel and other nations.

Remember how we talked about how Israel would be rent in pieces, and ultimately those other 10 tribes would be carried away by Assyria?

Well, the city of Nineveh was the capitol of Assyria.

So Israel was rent and torn in pieces, and carried away by that lion to its den.

And do you remember how we read from Genesis how that it was Nimrod the son of Cush, and his people, that founded Assyria, it was a branch off of the Babylonian empire?

And so the two are connected, Assyria and Babylon are connected, Nineveh and Babylon are connected.

And like Babylon its sister, Assyria and Nineveh represent Satan's kingdom.

We know how in Revelation it talks about Babylon the great, the mother of harlots.

Well, let me read you another passage, and you can guess what city it is talking about:

“Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.”

That sounds a lot like Babylon, doesn't it? That sounds a lot like what it says in Revelation. Selling nations, and whoredom, and it talks about Babylon's witchcrafts other places in scripture.

Well, that was from Nahum 3:4, talking about Nineveh. And so just as Babylon is used to represent Satan's kingdom, so is Nineveh and Assyria.

The kingdom of Satan, “Babylon the Great” persecutes the church, and will persecute Israel, and tear them like a lion, in attempt to take the kingdom of heaven.

Now I said that it also talked about this in Hosea, so let's look at a passage from there as well:

Hosea 5:13 *When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.*

And so it is talking about the Assyrians. And Israel went to those unjust judges to try to be cured of the wound. And the outcome wasn't pretty:

*14 For I will be unto Ephraim as a **lion**, and as a young **lion** to the house of Judah: I, even I, will **tear** and go away; I will take away, and none shall rescue him.*

And so God turned those that they hoped would heal them, God used them to be as a lion, and tear them instead.

And so instead of the Assyrian's helping Israel, they took them away out of the promised land, and none could rescue them.

15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

But one day Israel will acknowledge that they were wrong. That they shouldn't have done that. That they were committing an offense in seeking to these earthly judges.

And one day they will instead seek God's face. They will be afflicted, and seek him early.

And that will happen when the children of Cush, Babylon the Great, again attempts to be their healer. And those Jews that seek not that unjust judge will be called by the name of Cush too, and counted with those enemies of God.

But those that acknowledge their offense and seek God's face, crying day and night to him in their affliction, will be delivered.

Verse 3

So now David is adding a stipulation here:

If he *has* done what he is being accused of...

If there *is* iniquity in his hands...

And remember what he was accused of by Shimei. He was accused of having the blood of the house of Saul on his hands.

But those that have iniquity in their hands will not be delivered.

Isaiah 59:1 *Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:*

*2 But your **iniquities** have separated between you and your God, and your sins have hid his face from you, that he will not hear.*

*3 For your **hands** are defiled with blood, and your fingers with **iniquity**; your lips have spoken lies, your tongue hath muttered perverseness.*

4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

And so that sounds like these bloody and deceitful men who opposed David. They loved vanity. And their hands were defiled with iniquity.

And so such as they will not enter in.

12 *For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;*

13 *In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.*

And so again, their sin was leasing, uttering falsehood.

And oppression and revolt, that's what those who opposed David were doing. They were departing from God and revolting against and oppressing his chosen leader of his people.

14 *And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.*

15 *Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment.*

And so there will be those like David and his followers that depart from iniquity. But the oppressors will seek their lives.

16 *And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.*

But God himself will come and deliver them.

17 *For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.*

18 *According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.*

And his enemies will be destroyed. Those that worked iniquity will receive of his fury.

19 *So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.*

20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

And so Israel's Redeemer shall come, and those that turn from transgression in Jacob will be saved. But the LORD will destroy his enemies.

Verse 4

And that's true, David delivered Saul on several occasions when his men would have slain him.

1 Samuel 24:17 And he said to David, Thou art more righteous than I: for thou hast **rewarded** me good, whereas I have **rewarded** thee **evil**.

And so even out of Saul's own mouth, David had rewarded him good, when he had rewarded David evil.

1 Samuel 19:5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

And also Jonathan, Saul's son, and heir to the throne defended David to his own father. So again, Saul tried to slay David without a cause, even though he was innocent. And yet David didn't kill Saul, he still honored him as the LORD's anointed king. And so these accusations that Shimei has made are just vanity. They are refuted by the very words of Saul himself.

Now thinking back on how what David experienced relates to Christ, Jesus had those that were without cause his enemies:

John 15:25 *But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me **without a cause**.*

And that's also true of Israel. There are many people the world over that hate Israel without a cause. They are without cause the Jew's enemies.

But you know, at that time, Christ delivered him that without cause was his enemy. In the garden when his disciples were going to smite his would-be captors with the sword, when they would have killed Judas and the thugs the high priest sent with him, Christ delivered them out of their hand.

Just as David delivered his enemy Saul out of his followers' hands on many occasions.

And so though those men would do him evil without a cause, he still delivered them.

And so Christ is able to deliver even those that have been his enemies.

But there is going to come a time, when he, as David asks in this Psalm, is going to rise up to the judgement of those that persecute him and his people.

Verse 5

So if David has done these things that he is being accused of, then “yeah, God, go ahead and let them kill me.”

But of course David hasn't done these things. He is being accused falsely. They are just speaking leasing against him.

And so, is God going to allow this innocent man, that he has anointed king of his people, to be slain by the wicked, and his honor laid in the dust?

But of course David wasn't slain and his honor wasn't laid in the dust.

1 Chronicles 29:28 And he *died in a good old age*, full of days, riches, and **honour**: and Solomon his son reigned in his stead.

And so he lived out his full life, and died with his honor intact. And in fact passed that honor down to his son, Solomon.

And Solomon received yet more honor:

2 Chronicles 1:11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or **honour**, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and **honour**, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

And so David's life was not tread down nor his soul taken. He lived to see his chosen son sit upon his throne.

And his honor was not laid in the dust, but even increased in the reign of Solomon.

Then let them persecute, let them slay me.

So again, this is what those who have been enemies without cause deserve.

But Christ took that penalty for us, that we might be blameless, and he might deliver us.

He allowed his life to be tread down upon the earth, and his honor to be laid in the dust.

But those who refuse that payment that he has made for their iniquities are going to receive that end themselves.

But before that happens, first a kingdom is going to arise that is going to attempt to do this to Israel. That will oppose them without a cause, and seek to tread them down.

And that's when they'll cry out with David, asking God to see that they are not worthy of this, but that it is their enemies who are doing this wickedness.

Daniel 7:23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall **tread it down**, and break it **in pieces**.

24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

So it is talking about antichrist and his kingdom.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

So as we talked about in Psalm 1, the righteous will stand in the judgement, and the way of the ungodly will perish.

So the antichrist's kingdom is going to tread down the earth.

And remember, that is called Babylon in Revelation. And one outgrowth of that was Assyria.

Isaiah 10:5 *O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. 6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to **tread them down** like the mire of the streets.*

And so back then it was Assyria that God used to judge Israel, and tread down the ten rebellious tribes.

And in the end, the antichrist's kingdom, Babylon the great, will do the same thing.

And God will use it to judge all the hypocrites, all the workers of iniquity in Israel. But those who can say with David, "if I have done this then let me be taken", God will see their righteousness and deliver them.

It is interesting that in the Bible, when God wants to bring judgement on a nation, it is very often one of these two that he uses to do it: Babylon or Assyria.

It is for Cush's children to bring judgment on the wicked.

Because it is ultimately for them to be judged.

You see, when God wants to bring judgment on a nation, he usually can't find a righteous nation to carry that out, so instead he chooses an even more wicked one. So that he can kill two birds with one stone. He can use that nation to judge another, and then judge it, and ultimately destroy it.

And that is the end of these wicked kingdoms from Cush.

When God looks down in the tribulation on those with faith in Israel, that cry day and night to him, seeking that he, he alone, would avenge their adversaries, then he will not suffer them to be tread down upon the earth.

Instead Christ will come and he will tread down his enemies:

Isaiah 22:5 *For it is a day of trouble, and of **treading down**, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.*

And so they tried to tread him down, and they'll try to tread Israel down.

They laid his honor in the dust of the grave. But he rose again, and just as David's kingdom under Solomon, Christ's kingdom will have honor like none before it. He will return, deliver his people, and tread down his enemies.

Verse 6

ANGER

In the last Psalm, you remember, David asked God not to be angry with him. Not to chasten him in his anger.

But now he's asking him *to* be angry. Now that David has once again been assured of his innocence in God's eyes, that he will receive God's mercy and deliverance, he asks God boldly to take out that anger on his enemies.

"Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded."

LIFT UP

If you recall, in Psalm 4:6 he asked God to *lift up* the light of his countenance upon them. That was David's response when they asked who would show them any good.

Well, they wouldn't accept that the LORD was the one who would do them good through his chosen man, David. And so now God is going to lift up himself, but not to bless them.

Now David asks that God would lift up himself because of his enemies, that he might judge them.

"Awake for me to the judgment that thou hast commanded."

AWAKE

And this language he is using here, arise and awake, these are words that are associated with the judgment and deliverance of God throughout the Bible.

Here is a passage from Judges where Deborah and Barak sing about how God delivered Israel from their overlords:

Judges 5:12 Awake, awake, Deborah: **awake, awake**, utter a song: **arise**, Barak, and lead thy captivity captive, thou son of Abinoam.

And so these are words that urge somebody to go out to war and overthrow the wicked, and bring God's deliverance to his servants.

And so that is what David is urging God to do here, "arise and awake for me to the judgment that thou hast commanded."

Now we talked about how this language, "awake", and "arise", is what you say when it is time to go out to war against the oppressors, overthrow your captors, and bring judgment on the workers of iniquity.

And it uses this language in Isaiah 52, talking about Israel in the end times, because that's what's going to be happening:

Isaiah 52:1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

So the wicked will perish.

*2 Shake thyself from the dust; **arise**, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.*

And Israel will be freed from its captivity.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

So we just talked about the judgment that would come upon those that rewarded evil to those that were at peace with them, and were enemies without cause. They'd be tread down and laid in the dust.

And again, that's exactly what Assyria did to Israel.

And in the last days, that is what the kingdoms of Cush will again seek to do.

But God will awake, and arise, and Zion will be delivered from their captivity.

He will awake to the judgment that he has commanded.

JUDGEMENT THAT THOU HAST COMMANDED

And what is this judgment that God has commanded?

Well, way back in the book of Deuteronomy, Moses received this prophecy of God's judgment:

Deuteronomy 32:41 If I whet my glittering sword, and mine hand take hold on **judgment**; I will render vengeance to **mine enemies**, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

And so God had promised to judge his enemies and deliver his people, that the nations might rejoice.

And that is what David is asking here.

We're going to see a lot of those things that it talks about there, David talk about here, in this Psalm.

Sun of righteousness will arise:

Malachi 4:1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

*2 But unto you that fear my name shall the Sun of righteousness **arise** with healing in his wings; and ye shall go forth, and grow up as calves of the stall.*

And so he will arise and awake to save us.

And it calls him the Sun there. And so as we talked about before, he will arise as the Sun, and the morning of the day of the LORD will dawn.

3 And ye shall **tread down** the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

And in that day the wicked will be tread down under the soles of the feet of Israel.

4 Remember ye the law of Moses my servant, which I **commanded** unto him in Horeb for all Israel, with the statutes and **judgments**.

And so God commanded them statutes and judgements. And so they were to appoint judges to fulfill that law and punish the wicked.

But at that time God himself will awake to the judgment that he has commanded. He will personally punish the workers of iniquity.

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

And so when he comes he will smite the wicked of the earth with a curse.

Isaiah 33:1 Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

And so again, those that did award evil to them that were at peace with them, will be judged.

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

But those that cry to God day and night to be avenged of their enemies, those that wait for him, those that have not done this wickedness, he will hear and be gracious unto them.

3 At the noise of the tumult the people fled; at the **lifting up of thyself** the nations were scattered.

And so what did David ask here?

“Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.”

And so that is what Israel will ask in the end, those that wait for their Judge and Savior.

And he will hear, and do it.

4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with **judgment** and righteousness.

And so the land will be filled with his judgment.

6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

10 Now will I **rise**, saith the LORD; now will I be exalted; now will I **lift up** myself.

And so God's people and their land will be in trouble, but that is when God will arise, lift up himself, and bring them deliverance.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.

12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

13 Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

16 He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

And so those that have not spoken leasing, and been bloody and deceitful. The righteous are those that God will be a defense to, and compass about as with a shield.

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

18 Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?

19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD is our **judge**, the LORD is our lawgiver, the LORD is our king; he will save us.

And just as David called God his king in Psalm 5, so Israel will acknowledge God once again as their judge and King.

They will no longer cry that they have no king but caesar, they will then acknowledge Jesus as their Christ.

23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

And as we talked about in Psalm 6, at that time they will receive healing, and no more be sick because of their trials.

The feeble knees of the lame will run to meet their Savior, and gather of the prey of his enemies. Because those that placed their faith in God and his Deliverer will be forgiven.

And so one day God will arise and lift up himself and awake to the judgment that he has commanded.

Verse 7

When God avenges David of his enemies the people will return and compass God about. So currently they are scattered because of this persecution. Because of this uncertainty about the kingdom. They aren't all sure whether they want to stand by David or not. They aren't sure what to do.

But David asks that God would return to him and deliver him, so that all of the people will be gathered together, so that they'll all be in one mind again.

So that they'll all come together, not around David, but around God. "Compass *thee* about."

Not so that they'll say David is the one who will show them good, but so that they will know that God is the one that will show them good. And that they will praise him for it.

And I think that is a big implication of what it is saying here, although it doesn't say it in so many words, that they will be praising God, that they will be compassing him about with praise.

As David has talked about before, for example:

Psalms 5:11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou **compass** him as with a shield.

And so there it talked about God compassing the righteous with a shield. And David is seeking that the people might come to compass God about with praise, when God shows them that he is defending him.

And so this is right in line with what it was talking about there in Deuteronomy 32, where it spoke of that judgment that God had commanded.

It said that God would do that so that the nations would rejoice with God's people.

And so note what David says here: "for their sakes therefore return thou on high."

Return for the sake of thy people, that they might compass you about, and come unto you with joy, and you might compass them with deliverance.

And so once again David isn't asking this for his own sake. He hasn't asked anything for his sake.

He asked before that God would do it for his mercy's sake, that he might be praised.

Now he asks that he would do it for his people's sake, that they might praise him.

But not for his own sake—as he said above bring judgement and deliverance for your people *even if I've done this and you have to judge me.*

The church is often scattered because of persecution. And Israel will be scattered because of persecution.

But when Christ returns we will all be able to compass about God with praise with him.

And so as David asked this for the sake of God's people and not for his own sake, so Christ suffered persecution and death for our sake, that he might return and deliver us that we should be to the praise of his glory.

And so one day Israel will receive that, and be forgiven their iniquity, and come to compass about their God and King.

Verse 8

And so God *will* judge his people.

And David asks that he would be judged according to his righteousness.

Don't judge him according to the lying accusations of his persecutors, judge him according to truth, according to his innocence, according to the righteousness that he has shown to Saul and his house.

And so what David is requesting here, in asking for judgement to come, is that he would be found innocent, and his accusers would be found false and judged instead.

Because you see, under the law, a false witness was to be punished with whatever judgement he had sought to bring on the man whom he had deceitfully accused.

And so under the Mosaic law, when a matter came before the judgement, it wasn't just the accused who was on trial. Both the accused *and* the accuser were on trial, and the judge's job was to judge between them, justifying the righteous, and condemning the wicked.

And so David, in asking God to judge him, is really asking God to find him innocent and punish his enemies.

He is asking that his enemies would be found guilty, that they wouldn't stand in the judgment or the congregation of the righteous.

But that David would. That he would compass God about with the congregation of the righteous, and give thanks to his name.

Now when David says here that the LORD shall judge the people, he is actually quoting from Deuteronomy 32:

Deuteronomy 32:36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.

And so this act of God judging the people, is him judging them to be worthy of deliverance.

It is God deciding to come and deliver them and throw off their enemies.

It is God judging between his people and their enemies and them being found innocent and their enemies being condemned.

And so the judgement and deliverance are like two sides of the same coin here.

God told Abraham:

Genesis 15:14 And also that nation, whom they shall serve, will I **judge**: and afterward shall they come out with great substance.

And so we talked about how God heard the groaning of the children of Israel in Egypt, and it says that he judged them, and sent them a deliverer, bringing judgments upon their persecutors.

And then later, when they came into the promised land:

Judges 2:16 Nevertheless the LORD raised up **judges**, which *delivered* them out of the hand of those that spoiled them.

And so the job of the judges was to judge the people, and bring them deliverance. To judge between them and their enemies, and deliver them out of the hand of their oppressors. And so it was a judgment that delivered the soul of the righteous, but condemned the wicked enemies of God's chosen people.

And that is the kind of judgment for his people that David now seeks. A judgement that will deliver the righteous, both David and the people, out of the hands of these deceitful and bloody men, and will destroy those workers of iniquity.

Deuteronomy 10:18 *He doth execute the **judgment** of the fatherless and widow, and loveth the stranger, in giving him food and raiment.*

And so God will judge the widow that cries day and night to him. He will avenge them speedily.

And so God will judge his people.

And remember that David was actually quoting from Deuteronomy 32 there.

Deuteronomy 32:36 *For the **LORD shall judge his people**, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.*

37 And he shall say, Where are their gods, their rock in whom they trusted,

38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.

39 See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

And so Israel will realize that there is no judge beside God to which they can seek.

*40 For I **lift up** my hand to heaven, and say, I live for ever.*

*41 If I whet my glittering sword, and mine hand take hold on **judgment**; I will render vengeance to mine enemies, and will reward them that hate me.*

And so God will judge his people. He will whet his sword.

And we'll pick up there next time, because it is going to talk more about that in the second part of this Psalm.